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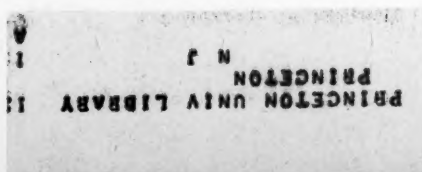
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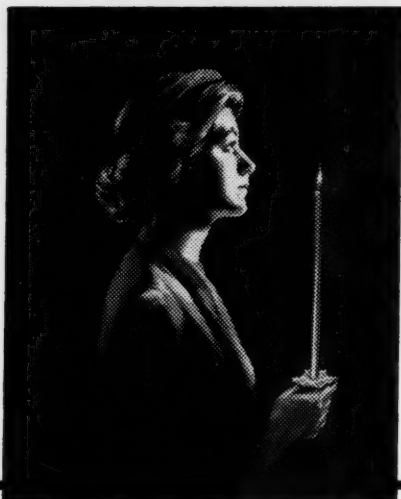
Little Business, What Now?

Benjamin L. Masse

March 10, 1956

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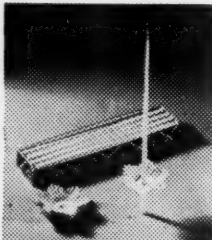
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America

National Catholic Weekly Review

Vol. XCIV No. 24 Whole Number 2443

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Correspondence

Poetry and Hell

EDITOR: Phyllis McGinley's poem on St. Francis Borgia in your Jan. 28 issue inspires me to ask a question.

I believe and maintain that Francisco de Borja y Aragón, fourth Duke of Gandía, Marquess of Lombay, Viceroy of Catalonia, is in heaven. That was decided finally in A.D. 1671 when he was officially canonized as St. Francis Borgia.

And now that it is decided officially by authority of Holy Church that St. Francis Borgia is in heaven, I would like to know when it was decided officially, by what authorities that the following are in hell: Alfonso de Borja, bishop, Cardinal and Pope Calixtus III; Don Francisco de Borja, acknowledged son of Calixtus III; Don Pedro Luis de Lanzol y Borja, nephew of the Pope . . . and many others I might cite.

If you will kindly tell me when and where these were officially sent to hell by the Church, I will be better able to appreciate the delicate sentiments of faith, hope and charity reflected in the poem.

Pittsburgh, Pa. FLORENT GIBSON

(We claim no more infallibility for Miss McGinley than we do for Dante, who put in hell a Pope who was subsequently canonized, St. Celestine V. Ed.).

"Happy Little . . ."

EDITOR: I am a "happy little wife and mother" (AM. 1/28) who organizes her housework and consequently enjoys her children. With a system to my work, I have time and energy to read to my children, teach them their prayers and train them in handicrafts. I was a teacher before I married and I can say: "Life was never this good in the classroom." No, I don't holler at the kids or turn gray if they spill food. If a married woman would put as much thought into her housework, marketing and children as she put into her career while single, she can be a happy little wife and mother.

VIRGINIA ROHR ROWLAND

Holmes, Pa.

EDITOR: The title "Happy Little Wives and Mothers" and the circumstances of its repetition throughout the article are replete with sarcasm—glorifying the author's spiritual pride and disclosing the insidiousness of her envy.

Why shouldn't we rejoice that a wife has

overcome a tendency to complain that "it is nevertheless a somewhat monotonous life, and often very lonely"? What a weapon of obloquy—the typewriter of Mrs. Byrne—should she catch a wife and mother admitting: "Yes, it is lonely sometimes, but our Blessed Lord was lonely in the garden, so I just offer it up in union with His suffering." And what do you think would be Mrs. Byrne's reaction if this same wife and mother added: "But God gave me what He promised—peace which passeth all understanding." MARGARET GETTYS HALL
Omaha, Neb.

Empiricism and Freedom

EDITOR: I find myself heartily in agreement with Dr. Charles Donahue's criticism of Prof. Robert MacIver's apparent tendency toward deference to the state in matters of academic freedom (AM. 2/11). I would take issue, however, with Dr. Donahue's defense of Sidney Hook's proscription of academic freedom for Communists. I think it significant that the "empirical data" by which Prof. Hook shows a statistical probability that the Communist will be a dishonest teacher is preferred to the "abstract" and "theoretical" approach of MacIver.

This empirical, sociological attitude toward human freedom is and has been perhaps the foremost enemy of liberty and civil rights in our time. For in its application, the right, competence, innocence or qualification (as the case may be) of the individual is considered, not in itself, but rather in terms of the tendencies of some grouping or organization to which the individual may belong. This is an attitude and a method which ignores democratic principle and which results at best in the fallacy of the "greatest good for greatest number," and at worst in a practical suppression on a large scale of individual rights. Woodhaven, N. Y. EDMUND J. EGAN

To Open a Door

EDITOR: I read in AMERICA for Jan. 14 the article from the pen of John J. Navone on Southern Italy. Nostalgia struck me and a warmth for the land and people from whom I received my origins.

I filled with pity for a race rich in the culture of Samnites, Greeks, Romans, Lombards, Arabs, Normans, French and Spaniards who are left to stagnate in an

inhospitable and barren country because they have no place to go and no place to spread their increasing and multiplying numbers. . .

Softening of the rigors of the McCarran Act and study of the many places in the world where these people would be needed and welcome would be steps toward a solution.

FRANCIS B. ALLEGRETTI
Elburn, Ill.

Church Audit

EDITOR: Congratulations on your courageous publication of Peter Drucker's bubble-pricking (AM. 2/25). No better proof of the lamentable limitations of the Catholic press is available than the "genuine enthusiasm" which greeted the favorable conclusions of the American Institute of Management's survey of the Church. This survey smacked of "pressagentry" from the start, and Mr. Drucker's expose is delightfully refreshing.

The AIM's defense seems to be principally an attack on Mr. Drucker's language as unscholarly. To throw light on the debate (and exclude heat) may I suggest a distinction? "Counsel of hypocrisy," "botched job," "cheap style," "fractured history," "pure drivel," "mock-scientific phoniness," "pressagentry"—this is not the language of the scholar dealing with a subject worthy of scholarly investigation, I concede; this is not the language of the scholar dealing with this subject, I deny.

Dubuque, Iowa WILLIAM C. FORREST

Correction

EDITOR: The Feb. 11 issue of your excellent magazine presents what is to me, and to my associates, an extremely erroneous impression of the objective and content of our publication, *True Story*.

Unfortunately, it is not an uncommon impression among those who neither read the magazine nor fully realize its function.

However, in view of the care we take to preserve the anonymity of our writers, and our constructive editorial approach, I feel that it is completely unfair to be labeled an "exposé-type sheet" and to be designated as "sensational, lurid trash." I feel that, in all conscience AMERICA owes *True Story* an editorial retraction. . .

GENE WAGGAMAN
Promotion Director

New York, N. Y.

(In the light of information supplied by Mr. Waggoner, we agree that *True Story* should not be classed with the *exposé-type* magazines. Ed.)

Current Comment

AS SPRING APPROACHES

The Ignatian Year

On Sunday, March 11, thousands of men and women all over the land will come together to honor a lame Basque saint, the father of the Jesuits, Ignatius Loyola. He is their father, too, for they are the students and alumni of 28 Jesuit colleges and universities and 45 Jesuit high schools in the United States. St. Ignatius died July 31, 1556. He was canonized March 12, 1622. This is the Ignatian year, and March 11 is an ideal date for all his spiritual children to do him honor.

Literally thousands, in an estimated 150 cities, will attend Mass, receive Communion and breakfast together that day to pay homage to the founder of the Society of Jesus. It is estimated that well over a half-million living persons in the United States have been educated in Jesuit schools. There are 243,155 men and women on the active rosters of their alumni associations. Currently enrolled in Jesuit high schools are 25,155 students. Another 114,974 are enrolled in the colleges and universities.

Still other friends of St. Ignatius will come from 78 Jesuit parishes, 112 home missions, 17 retreat houses, 11 industrial relations centers and 24 Jesuit scholasticates, as well as from the hospitals, prisons and armed-service posts where Jesuits act as chaplains.

These figures are given, not to impress anyone, but simply to urge every single friend of St. Ignatius to make March 11 a date to remember.

Minimum Wage Now a Dollar

On the eve of the Mar. 1 boost in the legal minimum wage from 75 cents to a dollar an hour, a House appropriation sub-committee released some disturbing testimony on the functioning of the Fair Labor Standards Act. At a secret hearing on Jan. 25, Newell

Brown, administrator of the act, told the congressmen that more than half the 39,300 businesses checked last year were found to be violating the law.

Though most of the erring employers seemed to have sinned more from ignorance than malice, Mr. Brown observed that this was small comfort to about 130,000 of the nation's lowest paid workers. Either by paying these workers less than 75 cents an hour, or by failing to pay them time and one-half for hours worked in a week beyond 40, the negligent bosses had deprived them of \$13 million. The administrator was able to report that in most cases due restitution has been made.

Mr. Brown also told the legislators that slightly more than two million workers are affected by the hike in the minimum wage to a dollar an hour. To help employers make the change as smoothly as possible, the Wage and Hour Division of the Department of Labor, which administers the Fair Labor Standards Act, has opened additional offices throughout the country. Employers who really want to keep the law have less excuse now than ever to plead ignorance of its just and humane provisions.

Good Sense about Marriage

Thorny problems beset the path of any State that embarks on reform of its marriage laws. New Jersey has taken this step in a recent program submitted to the State Supreme Court calling for action by that body and by the legislature. It is not our purpose here to go into all the details recommended in the program, but we cannot refrain from saying our most hearty Amen to its many sensible provisions designed to convince a couple that civil marriage is a serious and sacred thing.

Under the program, there would be a five-day wait between issuance of the license and the ceremony. At the ceremony itself a brochure explaining the

seriousness of marriage and some pitfalls in it would be given out. There would be a State-wide uniform civil ceremony; counseling would be provided before and after marriage.

What is most admirable is the insistence in the proposed ceremony on the seriousness of marriage "before God and the laws of this State," and the reminder that only a spirit of mutual self-sacrifice can assure the permanence of the union.

The ceremony projects a sense of dignity that is sorely needed in these days when, as the New Jersey recommendations point out, "many sister States" have tolerated "super-market" practices in their marriage legislation. Can it be accidental, New Jersey wonders, that the divorce rate soars in States that allow such "quickie" marriages?

The enactment of these proposals into law is highly desirable, as it is that other States should study New Jersey's sane approach.

How Deal with Communists?

Before the traitorous Burgess Meredith and Donald MacLean fade again from our memories, the non-Communist world might profitably ponder the lesson of their recent reappearance in a Moscow hotel room. To our knowledge, no one has pointed it up more incisively than did the British Foreign Secretary on Feb. 13 in the House of Commons.

Asked to make a statement on the Meredith-MacLean case, Selwyn Lloyd said that their brief reappearance in the shadow of the Kremlin brought out in clear relief "the consistent lack of candor of the Soviet authorities . . ." Last October at Geneva, Mr. Lloyd recounted, the British Chancellor of the Exchequer, Harold Macmillan, asked Molotov for information about the missing Britons. Molotov replied blandly that he was unable to supply any. Then on Jan. 12 Khrushchev told a member of the House of Commons, Harold Wilson, that he had never heard anything about them. "Are they in our country then?" the head of the Russian Communist party coyly asked. All this in addition to stories in the Soviet press hypocritically suggesting that the flight of Meredith and MacLean was only anti-Soviet propaganda.

This kind of conduct, concluded Mr.

Lloyd, shows how difficult it is "to establish the relations of mutual trust which the Soviet Union profess so much to desire." In other words, in plain, undiplomatic language, it's hard to do business with liars.

Missioners Work in Exile

In an old wooden building in the city of Taichung, Taiwan, 20 expelled Jesuit missionaries and some 15 Chinese laymen are engaged in making a new Chinese dictionary. The project is described in the February issue of *Etudes* (rue Monsieur 15, Paris 7) by Rev. Yves Raguin, S.J., himself an eminent lexicographer who has studied in the United States.

Père Raguin tells how these scholars

work at "huge revolving desks laden with dozens of dictionaries." Already over two million snippets have been collected from existing dictionaries and glued on 200,000 file-cards. When the work is completed, it will give the past and present meanings of over 16,000 Chinese characters in English, French, Spanish, Hungarian and Latin. In addition, and most useful perhaps, it will explain 180,000 current expressions and phrases.

The first draft of the dictionary has already been completed, and for almost two years the laborious task of double-checking has been going on. No publication date has been announced, but it cannot be too far off. The Taichung dictionary will fill a great need, since the Chinese language has evolved

rapidly since 1900, "the more so since Chinese lends itself so readily to the formation of [new] composed words."

We are proud to know that our missionaries, Americans and Europeans, are thus finding a way, even in exile, to help the Chinese people in so practical a fashion.

Citizens Need Libraries

Sound reading is one means to growth in sound citizenship. A well-informed electorate must be an electorate that knows the issues of the day, weighs them judiciously and casts its vote accordingly. This requires at least some serious reading.

Yet some 27 million Americans are without local public library service. Of

The Death of Ezio Vanoni

ROME

It's worth reporting even at this late date the impression made on your correspondent by the Rome press accounts of the death of Ezio Vanoni, Italy's Minister of the Budget. The event drew full front page coverage not only from the Christian-Democrat's party organ, but from independent papers as well, and multi-column accounts from the rest of the press. With legitimate pride space was devoted to reporting appreciation of him as expressed in London, Paris, New York.

One got the impression that all shades of political opinion, with the exception of the extreme right and left, joined in recognition that here indeed had been a model of the good public servant, honest, intelligent, courageous and devoted selflessly to the public good. Many likened Vanoni to that other great Christian-Democrat so recently lost to Italy, Alcide De Gasperi, in three of whose governments Vanoni had held the post of finance minister.

Americans are by now familiar with the achievements of this one-time economics professor. They know him as the man who worked so persistently to sell Italy's millionaires an idea long accepted in the United States: self-declaration of tax obligations. They have heard that he broke age-old habits of irresponsibility among fiscal agents. They know that he impressively increased government income and steered a clear-sighted, if still debatable, path toward stability.

Vanoni left a second legacy to Italy in his ten-year plan for economic development (AMERICA 2/15/55, p. 432-433). This plan, the only one any of Italy's economists seemed able to come up with, has impressed such hard-to-sell agencies as the World Bank, which plunked down \$70 million, its biggest loan to date, the flint-eyed fiscal experts of the U. S. Treasury

and finally the Organization for European Economic Cooperation.

The independent press noted a third legacy, one which has not come so impressively to the attention of Americans. It saw in Vanoni a most notable example of that new generation of Christian Democrats who have the conviction that something can be done about Italy's ancient enemies, poverty and unemployment, and that means are at hand to conquer the enemy. Needless to say, these politicians, as well as others in substantial agreement, continue to disagree about what specific measures are best advised.

To this same press Vanoni appears as the personification of the selfless public servant. His dramatic death following so shortly upon delivery to the Assembly of an address upon which he had worked till four in the morning was not needed to convince Italy that Vanoni had quite literally worked himself to death. Already a very sick man, he had six weeks earlier consented to add to his responsibilities those of Gava, the dismissed minister of the treasury. It was widely known that he had slept no more than five hours a night during the last few years while working at his development plan.

Much of the press reported that last address as a last testament. And indeed with its warmth of feeling for suffering humanity, its passionate appeal for unity of all classes, its stern "woes" pronounced against the government should it fail to bend all its energies to overcoming the desperate plight of so many in Italy—all this reads now like the words of a man who knew he was delivering his *Nunc Dimittis*. *Osservatore Romano* closed its beautiful eulogy on the note: "Egli durò al suo posto" ("He stuck to his post").

PHILIP LAND

these, 90 per cent live in small villages or on farms. About 53 million more can get only very inadequate library service. Only three States (Massachusetts, Delaware and Rhode Island) give full library service to all their citizens. Experts estimate that adequate service demands a per capita layout of \$1.50, but only 17 States average as much as one dollar per person, and 15 don't reach the 50-cent mark.

The problem, then, is a national one. To cope with it, the Library Services Bill was introduced into both the House and the Senate in May of 1955. The bill would allot \$7.5 million a year for five years, to be matched by State funds. Each State would get a basic Federal grant of \$40,000. The bill was favorably regarded in the House, but was still with the Rules Committee when Congress adjourned last summer. This month the Rules Committee is expected to send the bill to the floor. The Senate hearings and vote may come at the same time.

The Library Services Bill deserves the support of all who are interested in the maturity of American citizens and the cultural standing of this country in the eyes of the world. The inadequacies of our public library service is a drawback to both.

Foul Birds in Commerce

To our germ-allergic, hygienic-minded people, it may come as a rude surprise to learn that the slaughter of poultry, unlike the slaughter of red meats, is not subject in this country to mandatory Federal inspection. The Agriculture Department has for some years been furnishing a voluntary inspection service, but this covers only about a fifth of the birds moving in interstate commerce.

Since poultry can transmit to man some 26 diseases, the risk the country is running is obvious. The Public Health

Service reports that on the average a third of all listed cases of food poisoning each year are traced to poultry.

There is a chance that the present Congress may do something about this menace to our health. On Feb. 10, acting for himself and seven other Senators, Sen. James Murray, of Montana, introduced a bill (S. 3176) to prohibit the movement in interstate and foreign commerce of unsound or diseased poultry. The bill empowers the Food and Drug Administration to make and enforce rules for the sanitary slaughtering and dressing of poultry. Birds not labelled as healthy by FDA will not be permitted to move in interstate commerce. Violators can be punished by penalties of up to three years in jail and fines of \$10,000.

As Mr. Murray hinted on the floor of the Senate, most poultry processors, who are already doing their best to maintain high sanitary standards, will welcome Federal inspection. The law is aimed at chiselers out for a fast buck.

The Cost of Political Campaigns

An aroused public opinion and President Eisenhower's jab at "arrogant" efforts by gas lobbyists have brought quick action in the United States Senate. With unaccustomed unity Republican and Democratic leaders have launched a full-scale investigation of lobby abuses, and they have promised legislation this session to put realistic limits on campaign spending.

Any full solution to the problem of controlling campaign contributions and expenditures will have to answer three knotty questions: how is the money to be raised, how much may be spent, how is it to be reported? Political candidates heartily endorse the underlying purpose of all restrictive legislation in this matter. It is intended to free the political candidate from improper pressure exerted by contributors. But the facts of political campaigning make costs so staggering that every candidate is forced to rely on wealthy contributors. The contributors naturally expect preferential treatment by the legislator.

WHO WILL PAY?

Some way must be found to limit individual donations. The present limit of \$5,000 for individual gifts has a built-in loophole that allows a contributor to repeat that \$5,000 gift to an unlimited number of committees. The Hennings bill, already favorably reported to the Senate, attempts to construct an effective ceiling by making it unlawful for an individual to spend more than \$10,000 "in an aggregate amount."

If heavy donations can be effectively limited, how

will small contributions cover the costs? Americans generally have never developed the custom of contributing to their political parties, and they won't begin now unless they can be persuaded that their small contributions are needed for good government and will be used for necessary campaign expenditures. This is a selling job that the President, Congress and patriotic organizations ought to undertake. Three concrete proposals have been made to elicit millions of small contributions. First, it has been suggested that contributions up to \$100 be deductible from Federal income taxes. Second, a bipartisan foundation has been proposed to stimulate public financial support. Chartered by the Federal Government, with co-chairmen from both parties, it would conduct a drive for political contributions similar to the War Bond drive. If successful, it could supply more than enough money for all parties. Third, Senator Richard L. Neuberger has suggested that the Federal Government finance campaigns through taxation.

Each of these proposals has merit. The broad problem of control over campaign contributions and expenditures, unsolved through centuries of democratic government, will not be solved this year. But we can hope that Congress will seriously face the problem in this session and take a realistic first step toward a solution. Public opinion at the moment will give strong support to honest, even though limited, efforts to take tainted money out of our elections.

JOSEPH SMALL

Middle East Arms Balance

Now that the furor caused by the sale of 18 tanks to Saudi Arabia has died down, a cool appraisal of the much discussed "arms balance" in the Middle East would seem to be in order. How close we are to a renewal of the Arab-Israeli war, no one knows for sure. We do know that after an on-the-spot check of Middle Eastern capitals, UN Secretary General Dag Hammarskjöld has expressed the opinion that the whole situation is being overdramatized. If that be true, this is certainly not the time for hasty action on the part of the United States—a danger each time certain American tempers flare over an instance of alleged anti-Israel policy.

THE TANK DEAL

The U. S.-Saudi Arabian tank deal is a case in point. By no stretch of the imagination can these tanks, now on their way to Saudi Arabia, be said to threaten the so-called "balance of arms" in the Middle East. As was pointed out in these pages last week (p. 604), there was nothing unusual about a transaction which was part and parcel of our mutual security pact with Saudi Arabia. In fact, had the actual shipment of the tanks not followed closely on the heels of our denial of Israel's request for some \$60 million worth of arms, the incident would have passed unnoticed. Yet, the clamor raised and the demands that Israel's request be heeded brought us close to the brink of a Middle East arms race.

ARMS RACE NO SOLUTION

The answer to Israel's problem in the Middle East will not be found in an arms race, even if it were precipitated by American concern over an alleged threat to Israel's security. It should be clear to the most rabid Zionist that Israel is bound to come off second best in an all-out struggle for military supremacy in the area. As Secretary of State Dulles declared before the Senate Foreign Relations Committee on February 24, "Israel, due to its much smaller size and population, could not win an arms race against Arabs having access to Soviet bloc stocks." Simple mathematics force that conclusion. A nation of 1.7 million cannot hope to compete with 40 million Arabs arming themselves to the hilt.

Most knowledgeable observers are convinced that, despite the Soviet sale of arms to Egypt last year, Israel remains the strongest military power in the Middle East. Hanson Baldwin, the noted military commentator, for example, notes in his column in the February 24 issue of the *New York Times*:

Today—despite Soviet arms aid—the power balance in the Middle East has not yet swung dramatically in Arab favor. When all military factors—intangible as well as tangible—are considered, there is not much doubt that Israel is stronger on the ground than Egypt, Jordan, Saudi Arabia and Syria combined. She has some pronounced factors of superiority over all of the Arab states of the Middle East.

Herald-Tribune correspondent Don Cook, in an article datelined Tel Aviv in the February 18 *Saturday Evening Post*, remarks:

The strength of Israel lies in the totality of its military picture, not just in the balance of arms. For example, every farm "kibbutz" community settlement, every immigrant village which has been built here has been placed on a site selected by Israeli army engineers as a potential military strongpoint. . . . [The] great depth of reserve strength, the ability to "fight" this nation of 1.7 million people as one integrated military machine, is Israel's greatest deterrent to Arab aggression. This does not mean that the Arab side might not try. But it does mean that, if war comes to the Middle East, it will not end in an Israeli surrender.

The available figures of Israel's armed strength bear out this estimate of the country's present military superiority. Israel's regular army numbers from 50,000 to 75,000 men. In addition, a highly efficient mobilization machinery would enable her to put 250,000 men under arms within 48 hours. This force would equal, if not surpass, the combined forces of Israel's Arab neighbors, none of whom have anything to compare with Israel's trained reserve.

THE REAL THREAT TO ISRAEL

Such is Israel's strength today. The country will remain the most powerful military force in the Middle East *unless* an arms race relatively weakens her. It should not be forgotten that there is just so much in the way of armaments that a tiny nation such as Israel can absorb. While her armed strength is now close to its peak, the Arab nations have a comparatively infinite capacity for improvement. In the event the Soviet Union began pouring armaments into the Arab nations, it would not be long before they began to outstrip Israel.

If Israel's "greatest deterrent" to aggression is the present "arms balance" (and no figures have yet been offered to discount Mr. Cook), then it is to the advantage of Israel that the "balance" remain static. The surest way to upset it is to force the Arab nations into turning to Russia under the pretext of counteracting \$60 million worth of arms to Israel.

VINCENT S. KEARNEY

Washington Front

There is increasing diplomatic pressure on the United States to recognize Red China, or at least agree to its admission to the United Nations. We will obviously do nothing before the November elections, but the question will not down.

Some time ago I had occasion to consult a half-dozen of the international-law classics on the matter, and more recently took part in a discussion on it. It is a complicated problem. One thing, however, is clear: the distinction between recognition of a state, as a state, and recognition of its government.

Thus, after the South American wars against Spain, we recognized the states of Central and South America; after the Turkish wars in the Balkans we recognized several states there; after World War I we recognized several Arab states and some Baltic nations as states; the latest to come was Israel in Palestine. Criteria of recognition of a state are simple: definite territorial boundaries, semi-homogeneous population, and military and political independence from other nations. Thus

we do not recognize East Germany, even as a state, or North Korea. We recognized West Germany and Austria after allied occupation ceased.

Recognition of the government of a state is another matter. There is conflict between the legalistic and the moralistic schools. The former lays down three criteria: firm control of a nation, that nation's at least tacit acceptance, and a desire to enter the community of nations. It does not inquire into *how* that government got power. It accepts only facts. Thus most of the legalists. The moralists go further: they inquire into the *how*; whether revolution was justified, or the new ruler is a despot, the people are persecuted, graft rampant, and international obligations violated. Beginning with Woodrow Wilson, and going on through Secretaries of State Hughes and Kellogg, we followed the moralistic theory, especially in Latin America. Later, under pressure from the Latin-American states, we have changed and accept a government in fact as a *de jure* one.

Now, we are reverting in the world at large to the moralistic view. That excludes Red China, and the Russian satellites, but, inconsistently enough, not Soviet Russia itself, which is worse than China. On the legalistic side both countries have the right to be recognized, but—it must be noted—the legalists do not claim that it is our *duty* to recognize. So it comes down to this: are U. S. interests best served by recognition?

WILFRID PARSONS

Underscorings

NINETEEN CATHOLIC HOSPITALS were opened in 1955, according to *Hospital Progress*, journal of the Catholic Hospital Association. Of the new institutions 5 are in Canada, 14 are in 9 States in this country. Together they add 1,790 beds to the total in Catholic hospitals. In 1954, Catholic general hospitals cared for 9.3 million patients.

►THE ST. LOUIS REGISTER received an award on Feb. 25 from the National Conference of Christians and Jews for the best editorial of the year on "goodwill and understanding." The editorial, entitled "For Gentiles Only," pointed how hatred toward any group is un-Christian.

►O MY PEOPLE, a Passion Play written and produced last year by the late Alfred J. Barrett, S.J., will again be presented this year by the Fordham University Passion Players in the University Theatre. There will be eight performances, Mar. 16-28. Proceeds will go to the Jesuit missions.

►AN ATTRACTIVE 20-minute educational film of the Holy Land, with color and sound track, will be loaned gratis to church, school and civic groups by the Public Relations Department, Schaefer Brewing Co., 430 Kent Ave., Brooklyn 11, N. Y. (EVergreen 7-7000). It depicts in chronological sequence and reverent manner historic places of the Old and New Testament and of Islam. It is free of political overtones, and is specially suitable for interfaith use.

►ON PALM SUNDAY, March 25, Mass with the new Holy Week Liturgy will be televised from Boston over NBC-TV from 10 to 11 A.M., EST. Archbishop Cushing will be celebrant. The Passion will be sung by three seminarians and a choir.

►THE 1956 AQUINAS LECTURE at Marquette University will be given Mar. 18 by Rev. Gerard Smith, S.J., professor of philosophy and director of the university's Philosophy Depart-

ment. His subject, "The Truth That Frees," is related to the theme of the university's 75th anniversary celebration, "The Pursuit of Truth to Make Men Free." Fr. Smith is past president of the American Catholic Philosophical Association. Aquinas lecturers have included Jacques Maritain, Anton C. Pegis, Etienne Gilson, Yves Simon, Mortimer J. Adler and other distinguished contemporary philosophers.

►RADIO BROADCASTS IN BOLIVIA to bring religious instruction to remote Indian villages will be begun on March 24 by Maryknoll Fathers Bernard F. Ryan and Jacob J. Esselborn. Literacy programs will be broadcast as well.

►BISHOP EDWARD J. GALVIN, founder of the Columban Fathers, died in his native Ireland on Feb. 23. He had been expelled by the Communists from China in 1952 after 40 years work in that land. The Columban Fathers have now grown to 868 members, 648 of whom are priests. There are 362 Columbans serving in foreign missions, principally in the Far East: Korea, Japan, Burma and the Philippines. E. K. C.

Editorials

Is There Really a Catholic "Line"?

Quotation marks around the word "line" warn us that a special, even colloquial, meaning is being assigned it. "Line" suggests a set of attitudes and emphases which characterize a person or distinguish the thinking and action of a group. Your "line" is the way you approach things. An artist's approach to certain problems will be different from the "line" taken by a politician or a physicist. Presumably, on certain questions, a Catholic will take a different "line" from that of a devotee of Ethical Culture. We hear it said that the entire group of U. S. Catholics is marked by common attitudes and prejudices.

In one sense, there most assuredly is a Catholic "line." It is not our faith or the content of our faith. Catholics never think of the revealed truths taught by the Church as a "line." The Catholic "line" is rather to be located in certain subjective attitudes and instincts which spring from our very objective Catholic faith. These color our judgments and our conduct. At least they should.

WE DO HAVE A "LINE"

Normally, Catholics find it natural to practice interracial justice. This is part of their "line." Their religious training makes it relatively easy for them to see the human person under colored skin. Again, Catholics are, or should be, particularly well equipped for international understanding. As Pope Pius XII said on July 23, 1952:

Catholics are . . . trained from their childhood to look upon all men, of whatever zone or nation or color, as creatures and images of God, as redeemed by Christ and called to an eternal destiny; to pray for them and to love them. There is no other group of human beings so favorably disposed, in breadth and in depth, for international understanding.

If attitudes and concerns like these are what is meant by the Catholic "line," then undoubtedly it exists.

Some who use the phrase, however, give it a quite different meaning. Many non-Catholics, looking at what they loosely regard as Catholic sentiment in the United States, think they can find its unvarying pattern in everything Catholics say or do with respect to the politico-cultural issues of our day. To them the Catholic "line" is compounded of suspicion of the UN, a chary feeling about social legislation, a chronic hatred of the British Empire—in fact, of a whole set of ready-made attitudes on everything from the hydrogen bomb to bingoes.

To attribute these rigid postures to all or to the majority of U. S. Catholics is quite absurd. There are

today well over 30 million Catholics in our land. By background, education, occupation and national origin they differ profoundly from one another. There is probably a greater pluralism of attitudes among American Catholics than exists within any comparable group in the world. Taken in this sense, there just doesn't seem to be a Catholic "line" at all.

LOOK FOR IT IN THE PRESS

A good place to look for this species of the Catholic "line" would be the Catholic press. If it exists, the "line" should show up there. But it seems to be completely wanting. Recently, writing in the February *Voice of St. Jude*, Msgr. Robert G. Peters, editor of the *Peoria Register*, discussed the present position of U. S. Catholic opinion. In his article, "The Condition of the Catholic Press," he remarks that Catholic editors today are differing among themselves more than ever before. Moreover, when they differ, each makes it his practice to underscore the fact that his opinion is in no way intended to reflect the infallible teaching authority of the Church, but that it is "merely one of several possible Catholic opinions" on matters in which the Church has taken no official stand.

Msgr. Peters goes on to say:

Even the more conservative editors, who used to fume when any Catholic opinion differed from their own, now insist on the value and right of the expression of differing opinions in the Catholic press.

This change of heart, he suggests, may be occasioned by "the conservatives' desire not to be shouted down as they become a minority." (Emphasis added)

Is there even such a thing as a Catholic majority or a Catholic minority opinion? It is hard to tell. Not enough polling and analysis have been done. But going on the little we do know, one thing emerges very clearly. There is no such thing as a Catholic "line" in the odious sense in which that word is sometimes used. There simply isn't that much uniformity among us.

While rejecting this spurious Catholic "line," we Catholics should accept and entrench ourselves in what can honestly and genuinely be said to be our real "line"—the one which stems from our faith: charity to all men, a passion for justice and truth, dedication to the natural law, love of freedom, a strong civic sense, love for the natural world and its beauties, respect for science and the arts. Our affirmation of these Catholic values is not always as positive or as clear-voiced as it ought to be. It's time we let people know just where we stand.

America's State Visitor from Italy

With the coming of President Giovanni Gronchi, the American people have a first-rate opportunity to take a long-delayed close look at Italy. This is a country which is today a most sincere friend of the United States. We have been taking her too much for granted. It is hard to believe that our two countries were at war a few years ago.

ETERNAL ITALY

Yet the fact is that Italy has not changed. The few years of Mussolini could not eradicate the deep foundations of democracy and respect for individual freedoms that were laid by the ancient self-governing republics of Italy. With the passing of fascism the real Italy came into its rightful place, spontaneously and naturally. Today the people of the historic peninsula are playing their full role in the defense of that civilization of human and Christian values now threatened from Moscow. They are entitled to the help, sympathy and understanding of the American people.

One sure consequence of the official visit of the chief of state of the Italian Republic will be a strengthening of the ties that have bound us together in the past ten years. We need each other, perhaps more than many Americans realize. Democratic Italy is facing problems that are only too familiar to the postwar world. These are the same problems that Communists pretend that their program can solve. Italy is plagued with economic problems and a fragile political structure. Over-populated and poor in natural resources, the country would normally be the prey to Red blandishments. It is a wonder that Italy has not gone Communist. The successive Governments of the young Republic have tackled their problems with commendable energy, despite the inherent weaknesses of their situation, and have made great progress. If they fail, the United States and the free world will fail with them. This must not be allowed to happen.

Officially, the presidential visit will not aim at any negotiations or agreements with the United States. But it is safe to say that President Gronchi's acts will not be limited to the presentation of a replica of Myron's *Discus Thrower* to President Eisenhower. Nor will the gift of Foreign Minister Gaetano Martino to Secretary Dulles, a statue of Victory symbolizing the Atlantic Alliance, exhaust their topics of conversation. Italy needs and solicits American investments. It wants larger recognition of its role in Nato. It is very much interested in the application of atomic energy to peaceful purposes in Italy. And last, perhaps, but not least, Italy seeks desperately an outlet by emigration for its excess population. Who holds the key to Italy's future? That key is largely in the hands of the United States.

A COLORFUL PERSONALITY

President Gronchi comes to America with the reputation of being a colorful and rather original personality. A Christian Democrat of long standing, he was one of the first followers of Don Luigi Sturzo when that Father of Christian Democracy founded the Popular Party after the first World War. In recent years, however, he has been a bit of a maverick, with a tendency to move more to the left than party leaders liked. Quite recently he was reported as favoring the admission of Red China to a UN seat and as predicting the coming recognition of Peiping by Italy. While this report was quickly denied officially, it was judged only too characteristic of the independence of the President of Italy. Clearly, the Italian Chief of State is not content to play a purely ceremonial role.

Whatever his idiosyncrasies may be, there is no question at all of Gronchi's high integrity or of his profound attachment to the cause of freedom. As he traverses our broad country in his two-weeks' stay, he will bring Italy closer to the United States and seal the already close affection of our two peoples.

Strategy Shift in the Kremlin

The new Communist "line" reflected in the 20th Congress of the Communist Party in the Soviet Union may pose a threat to the free world more dangerous than the intercontinental missile. The obvious aim of the Soviet oligarchy is to replace the Stalinist record of ruthlessness and violence with a show of friendly co-operation. In Western parliaments the new approach will include invitations to form "united front" governments. Among Asian peoples it will be the helpful hand of peaceful coexistence.

From the Russian viewpoint much of the world is still neutral in the struggle vis-à-vis communism. The peoples of Asia and Africa so recently freed from colonialism, or knowing no other rule but local tyranny,

are easy converts to an anti-Western, anti-materialist conviction. Even in Western democracies some left-wing, non-Communist parties show either a naïveté or a narrow ambitiousness that makes Communist overtures to a united front seem like tempting offers to political success. Pushed with adroitness, the new Russian line could be the most potent Communist weapon of the future.

NEUTRALS OPEN TO PERSUASION

What does the world look like to these neutral peoples? Unaware of political history, they see communism as a movement on the march. They see a military power drawing even with, and perhaps surpass-

ing, the combined Western powers. In every Communist technician they meet a dedicated salesman. They see a meaning given to their backward condition. As Mr. Charles Malik has said:

When I suddenly realize my nakedness, and when at that very moment somebody comes along with a plausible interpretation, directing my rebellion and sense of shame, and enabling me to cover myself up with some rags, then certainly I will go along, especially if nobody else comes forward with a better and deeper interpretation.

What do these neutral peoples see in us and hear from us? They are, to begin with, ignorant of our most basic concepts of life. They are unaware of the implicit Western agreement on the dignity of the human person, on the meaning of freedom under law, on the principles of the moral order, on the existence of God. The uncommitted peoples of the world see our Western leaders bickering over whether they were brought to

the brink or saved from the brink. They see them pouting for prestige in the French Assembly. They see them calling their Supreme Court the tyranny of nine old men.

To win the neutral peoples, to save them from the slavery of communism, we need Nato, Meto and Seato. We also need to offer help for the Aswan Dam and for irrigation in India. But all these alone can and will be misinterpreted as the fraud of materialistic capitalism bent on enslaving all men.

Along with all our foreign aid and military support we must somehow bring an understanding of our ideals of civilized living. Somehow we must persuasively display the fruit of a 3,000-year-old civilization: freedom combined with responsibility. Western man has a glorious answer to pagan pessimism: the value we place on human life. We can expose the inhuman tyranny of communism only if we can succeed in explaining that value.

Papal Message to Businessmen

To 3,000 members of the Italian Confederation of Commerce who crowded the Vatican's spacious Hall of Benedictions on February 17, the Holy Father spoke a language that businessmen everywhere will understand. He enumerated certain factors in contemporary life that are not only making the lot of independent business enterprise needlessly onerous but are in some cases even threatening to destroy it.

The first factor mentioned by the Pope is what in this country we know popularly as "red tape"—that complex of Government regulations and restrictions which over the past quarter-century has become a familiar part of business life. Not that the Holy Father questions the right and duty of the state to oversee the world of business. On the contrary, echoing the teaching of Leo XIII and Pius XI, he said that governmental supervision of business was to the advantage of business as well as of the public. What the Pope deplored were those undue and needlessly complicated regulations which, besides adding to costs, make the lives of businessmen unnecessarily difficult. They put a damper on initiative and enterprise. They slow up the wheels of economic progress.

PROBLEMS OF BUSINESSMEN

Government is also the source of the second factor mentioned by the Holy Father—namely, excessive taxation of business profits. Restating the Church's teaching on profits and taxes, he said that the businessman has a right to be spared taxes that "are too numerous and too heavy," and that "take away an excessive amount of the gains which he deserves."

To the Holy Father's description of two other causes of current business dissatisfaction, his audience no doubt also listened with interest and approval. The first was the problem of the unfair and corner-cutting competitor whose unprincipled pursuit of profits tends

to make a jungle of the marketplace. The other was a tendency to push demands for security to the point where they discourage a businessman and become an obstacle to the dynamic and flexible operation of his enterprise.

PRAISE FOR THE BUSINESSMAN

The Pope portrayed the honorable businessman as a valued contributor to the well-being of society. Such a man serves the general welfare by his alertness to economic developments, his courage in experimenting with new and more efficient processes of production and distribution, by his sensitivity to consumer needs and desires and his willingness to satisfy them. By placing these qualities at the disposition of his fellow men, the Holy Father explained, the businessman deserves everyone's esteem.

His Holiness closed his address with a reminder that spiritual values "remain the only ones which can save modern civilization." In pursuing his calling, the businessman has to overcome insidious temptations. (The Pope specified self-interest, shady practices, illicit profits.) In addition, he has to keep always in mind the general welfare and the restrictions it imposes on him. Warned the Holy Father:

Freedom of economic activity cannot be justified and endure save on condition that it serve a higher liberty and be ready, if necessary, to limit itself so that it does not violate superior moral demands.

The Pope urged his auditors to be zealous in striving to solve economic problems, and in the defense and protection of their interests to use "a reasonable moderation."

The recent report of the Senate Committee on Small Business, discussed elsewhere in this issue, underlines the pertinence of the Holy Father's remarks.

The Motion-Picture Production Code

Martin J. Quigley



THE PRODUCTION CODE, a plan designed for the moral regulation of motion-picture entertainment, has had an eventful career since its introduction in Hollywood in 1930. It has encountered ridicule and scorn at various times and in various places. At other times it has met with generous and perhaps fulsome compliment and approval. But, it seldom has been quite clear that the commentators pro or con have, in advance of expressed appraisals, sought to inform themselves correctly and adequately as to the character, substance and objectives of the Code.

Strangely enough, it has not been easy or simple to gain exact and adequate knowledge of the Code, no matter what diligence and earnestness might have been brought to the task. This has been due to the curious circumstances to which the original definitive draft of the Code was subjected even before its announcement to the public in March, 1930.

The basic concept of the Code contemplated a reasoned application of the moral mandates of the Ten Commandments to the art and business of motion-picture production. The objective was to make available to the motion-picture writer, director and producer a practical working guide to aid in keeping the moral character and influence of motion pictures within the requirements of the fundamental tenets of the Judeo-Christian moral order.

The original, definitive document prepared by this writer with the valued collaboration of the late Rev. Daniel A. Lord, S.J., adhered exclusively to a treatment of the many incidents of dramatic presentation in a mass medium which inevitably assume a moral character and import. Its objective was to bring and to keep the manner of dealing with these incidents reasonably within the purview of the moral law. Its aim was thereby to assist the medium in avoiding evil and doing good. Its further purpose was to advance

this great and influential form of expression to that position of dignity and respect in the public mind which is both its potential and its obligation.

The Code originated by this writer in the autumn of 1929 was brought to Hollywood in January, 1930. Through the enthusiastic cooperation of the late Will H. Hays it was presented to the producers in the following month. After detailed discussion it was accepted by them.

Very early in its career after adoption it came to be subjected to various alterations and additions. These changes were viewed with apprehension by the Code's originator, but his objections failed to elicit agreement. The die was cast for a long and unhappy series of consequences of which there seems to be no end.

PATCHWORK JOB ON THE CODE

Under the leadership of Mr. Hays, decisions were made which compromised the textual arrangement of the Code. It is from these decisions that much of the continuing adverse criticism and misunderstanding of the Code has derived.

Following the acceptance of the Code by the Hollywood producers, it was decided unilaterally that the detailed exposition of the relation of basic moral principles to motion-picture production—which in fact constituted the Code—would not be released to the public as constituting the specifications of the plan of moral self-regulation that had been adopted. Instead, a summary or digest of the Code was released as "the Code." The full text was first published by this writer on his own initiative in 1934.

In making up this Summary (called "the Code") certain bits and pieces were borrowed from the original document, including an introductory wording of the general principles relevant to the morality of theatrical presentation. This statement of general principles became the Preamble of the Summary, or Code. All that remained in the original document became subordinated textually to the Summary and was given the identifying and somewhat curious title of "Reasons Supporting the Preamble of the Code."

Mr. Quigley, editor and publisher of Motion Picture Herald, has based this article on his first-hand knowledge of the formation of the Motion-Picture Code.

But the work of reordering and disordering did not stop here. Further attentions, some of which proved lacking in the needed qualifications for sound and consistent innovations, were lavished upon the undertaking. Highly significant and of far-reaching repercussions was the introduction, without categorical identification, of a number of added rules and regulations into the body of what set out to be a discipline solely on moral grounds of the subject matter of motion pictures. These additions were not based on moral principles, but rather on policy and expediency.

Hence there came to be mingled through the Production Code a collection of edicts legislating against the use of various words and phrases, including "hell" and "damn," on "the use of the flag," on the treatment of drug addiction and alcoholic liquor, and on other matters not necessarily falling within the purview of the moral principles of the Code.

In addition, there came to be placed in the body of the Code a series of resolutions formally enacted by the Motion Picture Association of America, the industry organization which is the Code authority. These resolutions, dealing with crime, theatrical costuming and cruelty to animals, were subjoined to and thereby made a part of the Code. They thus inevitably added to the confusion confronting a person who with the document in hand tries to find out where the Code begins and ends and to discover in it some orderly and logical disclosure of the moral principles it is represented to project.

It is to be recognized that in the art and business of motion-picture production, in addition to a plan of moral guidance, various rules and regulations based on policy and expediency, such as those noted above and others, are not only useful but in some instances are mandatory.

However, the intermingling of these policy rules and regulations with the substantive moral provisions of the Code is questionable in theory. In practice, after the experience of years, it has been found that the procedure followed has led to unending confusion and has been the cause of the major responsible criticism to which the Code has been subjected through the years.

From this outline of the evolving and involving of the Code document it is obvious that it now presents to any serious-minded inquirer a problem in exegesis. There are few persons still surviving who have firsthand knowledge of its tortuous history and attendant implications. One of these is Rev. Wilfrid Parsons, S.J., former Editor-in-Chief of AMERICA, who, incidentally, made many solid contributions toward the advancement of the Code plan from the early days of its development. Another is Joseph I. Breen, who for twenty years was director of the Production Code Administration, the department of the Motion Picture Association which deals with the producers in administering and applying the provisions of the Code.

In Hollywood the Code has experienced a varied and at times exciting career. In this instance, that mercurial community made no departure from its customary pattern of behavior. For the first few years,

outside of the executive circles, which had accepted the Code with enthusiasm—though perhaps in some cases without an exact understanding of the underlying philosophy and its implications—the production colony remained largely unaware of the Code's existence.

THE CODE ACCEPTED

Following the establishment of the Legion of Decency and its nation-wide campaign of protest in 1934 against the subject matter and treatment of many of the then current motion pictures, the whole question of the screen's moral accountability came into sharp focus in Hollywood. After the campaign, the original, vague and faulty system of applying the provisions of the Code was abandoned and a well-designed plan of procedure was established under the name of the Production Code Administration. Mr. Breen was appointed its directing head. At this point the Code flowered into a very real effectiveness which still continues.

Presently, dissident elements took up arms. The familiar arguments about invasion of the right of free expression and embarrassment to creative effort were heard and tiresomely repeated. Screen writers were numerous in the opposition and received comfort and support from others engaged directly in production, including some studio executives, directors and a miscellany of production personnel.

In the echelon of executive authority the Code has experienced through the years both flowing and ebbing tides of approval. Happily, through experience with it in operation and with its results, the leaders of the motion-picture industry have come to regard it as an accepted institution of American film production. It has the firm support of principal industry executives, both in Hollywood and in New York. In fact, the Code as it now stands enjoys such a high degree of determined and even aggressive support that proposals for remedying obvious deficiencies, omissions and confusions in the supporting document have met only with stony-faced disinterest.

Currently the Motion Picture Association, which is the Code's custodian, is finding itself in an embarrassing situation arising out of failure to make a long-overdue revision of a highly restrictive and no longer supportable ban on the use of the theme of narcotic addiction. Strangely enough, though Eric Johnston, the association's president, has thrown the weight of his position on the side of revision, his recommendation has not prevailed. There are other matters also which cry for attention, including the textual confusion between provisions based on moral principle and rules based on changing matters of policy and expediency.

The high measure of executive support which the Code now enjoys is gratifying. It uniquely represents a frank acceptance of moral accountability which is without parallel in a commercial field. In all history there is no like instance in the sphere of theatrical entertainment. All this is very good. But it would be even better if those who control its destiny did not seem to view it somewhat as an occult and mysterious

formula whose useful spell would disappear in a flash if one jot or tittle were altered.

However, this is not altogether to the bad. Many of those who have shared the Code's benefits may not be equipped with a sufficiently cogent understanding of its underlying moral principles to initiate, or even with reasonable certitude pass upon, proposals to amend it. It would, of course, seem logical that in any question of amending the Code, recourse should be had to the source from which the Code came in the first place. But in this world, with its varied sensitivities, intentions and purposes, the simple, logical course is not always the one that immediately commends itself.

It is indeed a matter of common knowledge that through all of its years the Code has not escaped the slings and arrows of a variety of assailants. These see in it an evilly contrived device for destroying the precious institution of "freedom of expression," hamstringing creative effort and superimposing upon our civilization (impliedly pagan) "a whole mess of decadent, medieval superstitions and *verboten*." Among the chief causes of complaint are the Code's acceptance of the religious basis of morality, its respect for the sanctity of marriage, its unequivocal devotion to the premise that the power and influence of motion pictures shall not be corrupted to the end of stimulating violations of the Decalog.

Nothing seems to bother the critics more than the Code's assent to the thesis that freedom of whatever kind in a good society is necessarily subject to certain limitations and restrictions; that freedom of expression is by no means an exception to this rule; and, most certainly, not in the case of motion pictures, which cater to persons of all ages and social groups.

ATTACKS ON THE CODE

On many fronts the Code is now being subjected to a drumfire of attack ranging from polite ridicule to sonorous condemnation. Conspicuous among the attackers, and in some cases the most articulate, are many who, under influences they deem good and progressive, have developed what has been referred to

as "a passion for freedom." The new and better world which they are thinking out has no place for tradition — religious, moral or otherwise.

In areas of public discussion and within the industry a shrill demand is frequently sounded for substantive revision of the Code. Unfortunately, detailed specifications as to what ought to be changed and why are rarely volunteered. In many cases

inquiry has revealed nothing more than a bill of general complaint, for the simple reason that the revisionist had not troubled to find out precisely what the Code now provides. This, admittedly, in view of the present disordered condition of the Code document, is not quite easy to do, but it is not really difficult and by no means impossible.

CALLS FOR REVISION

That the Code and its methods of enforcement are imperfect seems hardly to need saying. At the outset it was a pioneering undertaking without benefit of precedent. For reasons already touched upon, the definitive document has not been bettered from time to time, particularly in recent years, as it might have been. In the earlier years it probably would have been foolhardy to attempt changes, because of the uncertainties and insecurities which surrounded even the survival of the whole plan. It is a human undertaking, inevitably subject to human error.

The methods for applying the provisions of the Code, under the Production Code Administration, of which Geoffrey Shurlock is the director, have been substantially improved. The administration now has gained and recorded an invaluable experience during the past two decades. It is staffed by a group of persons well qualified for the difficult responsibility that devolves upon them.

To all who are impatient with, or even resentful of, the screen's failure to achieve and maintain higher moral and social standards of acceptability, it should be emphasized that the whole undertaking is in effect an effort to swim against a widening current of moral deterioration in the principal popular media of expression: literature, the stage and the magazine press. It should be remembered that only a minor part of the story material employed is original to motion pictures.

The influence and effect of the Code, while not confined to story material intended for adaptation to the screen, has in this respect alone performed a great and good function in many hundreds of stories. Here a brilliant and enduring record has been made.

Whatever may be its shortcomings, the solid, incontestable fact remains that without the Code the maintenance of prevailing moral standards in motion pictures would have been impossible. Perhaps no testimony on this point could be more eloquent than the repeated acknowledgment of leading producers that this is true.

What, then, is to be done to ensure that the undeniably great power and influence of motion pictures upon the thought and behavior of the vast millions who comprise the audience shall be rightly directed? The only logical and sensible answer to this vitally important question is that the Code must be upheld. On its record, it has merited the support and approval of thoughtful persons everywhere. It is in very real need of their co-operation in the unending struggle against the forces of those who do not, and will not, accept the paramount fact of the spiritual destiny of man and his consequent obligation to live within the mandates of the moral law.



Little Business, What Now?

Benjamin L. Masse



TO THE WIDELY ACCEPTED BELIEF that, except for farmers, 1955 was the most prosperous year ever, the Select Committee on Small Business of the U. S. Senate has entered a strong dissent.

Not that the committee denies that 1955 was for the most part a terrific year. It concedes that it was. It readily accepts the imposing evidence marshaled in the President's economic report to Congress that 1955 broke almost every record in sight. But, it says, the report was wrong in one important respect: the farmers were not the only ones who were short-changed. The little businessmen were, too. And since, in the impressive words of the Senators, small businessmen are "the quintessential expression of our free-enterprise system," what happened to them in 1955 ought to lead to much shaking of heads, giving of pause, frowning of brows and similar expressions of serious concern.

What did happen to small businessmen?

Quite simply, again in the colorful language of the Senators, not enough "of the bloom of 1955's industrial bonanza" rubbed off on small business. In too many cases, little businessmen got only the crumbs that fell from groaning tables where the likes of General Motors, U. S. Steel and Jersey Standard Oil dined on T-bone steaks and pie à la mode.

Such is the burden of the report which in January the Small Business Committee, under the chairmanship of Alabama's able John Sparkman, submitted to the Senate. The report was unanimous.

SMALL-BUSINESS PICTURE

Since profits are the proof of the business pudding, the committee assembled some figures on 1955 earnings that cannot be easily shrugged off. In 1952, it points out, little business managed to stay right on the heels of big business. That year companies with assets under \$250,000 earned, after taxes, a 10.6-per-cent return on stockholders' equity. The biggest corporations, those

Fr. Masse, associate editor of AMERICA, reviews the economic progress last year as it affects the small businessman.

with assets over \$100 million, did only a trifle better. They earned 11.2 per cent.

Three years later, however, the relationship had notably worsened. During 1955, big-business earnings zoomed to a 14.4-per-cent return on investment, whereas the profits of small business plummeted to a 4.4-per-cent return.

If another popular yardstick of profitability is used, namely, "profits after taxes per dollar of sales," the committee says that the same deterioration in the relative position of small business is apparent. In 1952, the smaller companies earned 2.3 cents per dollar of sales; the largest companies, 5.7 cents. During the first half of 1955, the earnings of the little fellows dipped to 0.95 cents, while those of the giants vaulted to 7.2 cents.

CAUGHT IN THE MIDDLE

If such things happen in the green wood, the committee wonders, what will happen in the dry?

If small manufacturers are lagging so far behind the prosperity of an expanding market, what position will they find themselves in should there occur a marked contraction of economic activity in the future?

Bankruptcy figures, the committee intimates, suggest the worst. According to Dun & Bradstreet figures, the rate of business failures during 1954-42 per 10,000—was 63 per cent higher than the average for the post-war years 1946-53. Reports for the first seven months of 1955 indicate that the number of failures last year, despite all the prosperity, will not differ much from the 1954 total. The number for seven months was 6,487. Since the average liability of these failures was \$40,000, it's a safe conclusion that most of the bankruptcies were small businesses.

What caused this worsening in the position of small business?

The committee mentions the unintended but harsh impact on small firms of competitive struggles among the heavyweights. It suggests that appropriate Federal agencies make a continuing study of the auto industry "for an unclouded view of competition at work on a

titanic scale." When General Motors, Ford and Chrysler start a bare-knuckle fight for a bigger slice of the market, the smaller companies are bound to suffer black eyes and bloody noses. Sometimes they may even be knocked out. What chance have Studebaker-Packard, American Motors and Kaiser-Willys to survive, the committee asks, when GM has corralled 51 per cent of total auto sales, Ford 27 per cent and Chrysler 17 per cent? Those were the actual percentages for the first nine months of 1955.

Nor does a competitive struggle among giants adversely affect only their small-fry competitors. Sometimes it causes all sorts of anguish to their own dealers. A survey by the National Automobile Dealers Association showed that of the dealers reporting, 38 per cent lost money during 1954—the third largest sales year in the auto industry. Though returns for the banner year of 1955 are not yet in, the Senate committee thinks that many dealers operated at a loss. For the first nine months of the year, dealer operating profits were running at no more than 2.6 per cent before taxes.

FEWER AND BIGGER

The trend in industry after industry, the committee report warns, is toward fewer and bigger companies. The head of Anheuser-Busch, the big St. Louis brewery, is quoted as saying that 1955 was the year when they were going "to separate the men from the boys in the brewing industry." Actually, that rugged process has been going on steadily in the brewing industry for the past twenty years. In 1934, there were 725 breweries. Thirteen years later the number had shrunk to 440. Last year only 254 companies were left to satisfy the nation's thirst for malt beverages.

The committee mentions the home-laundry equipment and the shoe industries as other examples of growing concentration of production in fewer and larger firms.

In the retail field, the chain store is making life steadily more difficult for the small independent. In 1951, chains had 21.6 per cent of total retail sales. During the first nine months of 1955, they edged their percentage upward to 22.7 per cent. Not the size of the increase but the trend is what worries the small independents.

Nor is the chain the only large-scale competition the small independent retailer has to live with. In some fields he must try to meet the challenge of big manufacturers who are also big retailers—sometimes in competition with their own dealers. Last March the Justice Department accused the General Shoe Corporation of lessening competition and tending to create a monopoly in contravention of the Clayton Act. Starting in 1951, according to the Justice Department complaint, General Shoe acquired 18 different companies engaged in making or selling shoes. As a result, it now has 30 manufacturing plants and 500 retail outlets. For an independent dealer, those 500 retail shops are tough competition.

The committee notes, finally, that the persistence of the postwar merger movement continues to diminish

the relative importance of small business in the American economy. Far from receding, the wave of mergers reached a kind of crest in 1955, with more mergers in mining and manufacturing than in any year since 1930. Banking mergers were also on the rise, jumping from 119 in 1952 to at least 240 last year. As the committee report says, from the viewpoint of the companies involved these mergers may all be justified, but their cumulative effect on the economy can only be deplored. Every merger "inevitably diminishes the ranks of individual enterprise." Unless checked, warn the Senators, this trend will sooner or later "alter the character of our national economy."

It could be that the committee report exaggerates the plight of small business today. As the Senators themselves concede, the data for a comprehensive diagnosis of the health of small business are lacking. In reaching its conclusions, the committee had to rely on only a few yardsticks — mainly profit margins, bankruptcies and mergers. Other criteria might give a somewhat different picture. The committee seems persuaded, however, that additional data would not change its conviction about "the growing domination of the marketplace by large corporations."

It would be apposite, perhaps, to state here that this prospect is every whit as disturbing to Catholic social thinkers as it is to the members of Congress. According to the mind of the Church, the small businessman holds a position in society scarcely less important than the honored place traditionally accorded the family-size farmer. On the key role of small business in a truly human social order no one has insisted more often or more eloquently than the present Holy Father. Only last month, in an audience granted to representatives of 70,000 small Italian business firms, he again manifested his concern for the future of independent enterprise. He also seized the occasion to make an observation that seems just as pertinent to U. S. small businessmen as it was to his Italian auditors.

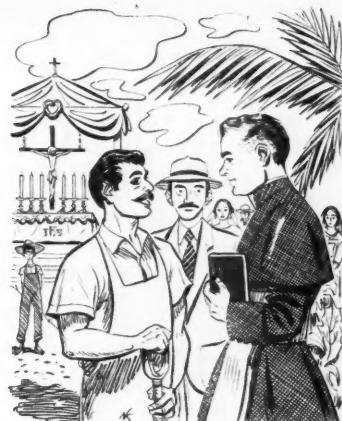
THE CHURCH'S STAND

Private economic enterprise, said the Pope, fully corresponds to the Church's doctrine about the role of the human person in society and his responsibility before God. But the Church does not commend every type of private business enterprise. Specifically, it condemns enterprisers who ignore the rights of others, especially the rights of their employees, and carry on their businesses as if they were free to serve only their personal interests. Private enterprise, he reminded his listeners, has duties as well as rights.

Our Federal and State authorities can do a great deal to help small business ride out the present storm blown up by technological advance and corporate concentration. They are doing a great deal now. But they cannot do everything. In the last analysis, small business will survive in our society only if it deserves to survive. It must be self-reliant. It must be as efficient as possible. Above all, it must honestly strive, in the Holy Father's words, to make its contribution to the national community.

We Met in Mexico

Bob Senser



LIKE "GO WEST, YOUNG MAN" in the 19th century U. S., the slogan of hope in Latin America today is "industrialize." Last month 75 Catholic social action leaders from the United States, Canada, Puerto Rico and seven Latin American republics met for eight days in Cuernavaca, Mexico, to discuss how they could help turn that hope into a reality.

The meeting was the fourth convention of the Inter-American Social Action Confederation. In line with its traditions, the confederation won't be satisfied with just any old industrialization, but only one based on social justice and charity.

Mexico itself offered plenty of visible evidence of the need to industrialize. Not far from the social action meeting, men were farming their land with hand tools as primitive as those used when Cortez marched into the country four centuries ago.

The delegates came up with no magic formula on how to promote industrialization, but they did emphasize some oft-forgotten principles: for example, that the poor must share in the wealth created by increased productivity. Victor Urquidi, director of the Mexican office of the UN Economic Commission for Latin America, added that this principle makes good economic sense, too. Without a mass market such as exists in the United States, industry is unable to sell its products, Urquidi pointed out.

The liveliest discussion dealt not with why or how to industrialize, but rather with what the Church's role should be in changing the social order. On the day when "Catholic social education and action" was up for discussion, the chairman had to enforce a three-minute limit for each delegate's comments.

Granted that most Catholics are woefully ignorant of Catholic social teaching, how do you go about educating them? That was the key question. A Mexican layman felt that, first of all, it was essential to train all seminarians in economics and sociology, so that

later they would be equipped to educate their parishioners.

But Msgr. George G. Higgins, director of the social action department of N.C.W.C., said that it is neither feasible nor desirable to turn every priest into an expert in social science and social philosophy. What the parish priest should rely on, he said, is not a specialized social training but rather a spirit of humility and zeal to contact lay people and inspire them to work at the complex problems of the social order.

Father Daniel M. Cantwell, chaplain of the Catholic Labor Alliance in Chicago, stressed that in order to have a Christian impact on temporal institutions, much more is necessary than just public statements by various Catholic groups. "We must give lay people a greater sense that they are doing the work of Christ through the good they do on their jobs, in their unions, their employers' organizations, and their professional associations," he said.

A convention resolution suggested a way to do this: "The general method would be to get people together to discuss their own problems. From such groups will come the Christian inspiration and enlightenment to develop an organized method of applying social teaching to the practical problems of life."

This advice grew out of experience in several countries. In Mexico, for example, a group of priests and lay leaders have formed 60 credit unions, mostly in working class parishes, and they have 45 more in the process of formation. Each credit union helps members get out of burdensome debt (some loan sharks charge 10 to 15 per cent interest per week). More important, according to Father Pedro Velasquez of the Mexican Social Secretariat, is the fact that the credit unions are training leaders who eventually will assume responsibility in other fields.

In a brief talk, Bishop Sergio Mendez Arceo of Cuernavaca, host to the meeting, urged the delegates to help "Catholic employers to be apostles of Catholic social doctrine." Father Jesús A. Chaparro, diocesan coordinator of social action in Santa Maria, Colombia, cited what is being done among employers in his country. In 20 parishes owners, managers and super-

Mr. Senser, assistant editor of *Work*, Catholic Labor Alliance publication, presents an on-the-spot report of the fourth convention of the Inter-American Social Action Confederation.

visors meet every week in small groups to discuss the social principles that apply to their problems.

Regarding the place of the clergy in industrial relations, the consensus was that unions and employers' organizations should stand on their own feet, without any clerical propping. Said a resolution: "The role of the priests in the labor movement should be solely and exclusively to help form the social conscience of the workers while leaving all union responsibilities in their hands."

Some delegates questioned whether Catholics ought to be active in the International Regional Organization of Workers (Spanish initials: ORIT) and its parent body, the International Confederation of Free Trade Unions, because both have a strong socialist influence. But Msgr. Higgins urged Catholic participation in ICFTU and its regional affiliates, "not to capture, not to infiltrate them in any divisive way, but rather to be a Christian witness there and to be of service in

solving the problems of the people of the world." He added that today the "Catholic influence, such as it is, in international labor organizations, is primarily from non-Catholic countries, including the United States and England."

The meeting commemorated the 25th anniversary of Pius XI's *Reconstructing the Social Order* and the 65th of Leo XIII's *The Condition of Labor*. The delegates urged "all the organizations of Catholic social action in the Americas to celebrate the anniversaries, using the occasion to further the study and practice of these great documents on the restoration of the only true social order."

Ecclesiastical interest in the meeting was expressed through a special message of greeting from the Holy See and through visits by six members of the hierarchy, including Archbishop Guglielmo Piani, apostolic delegate to Mexico, and Coadjutor Archbishop Miguel Dario Miranda of Mexico City.

The Social Problem in South America

Collective statement of the South American bishops at the Conference at Rio de Janeiro, Aug. 4, 1955:

The social panorama that the Latin American continent offers prompts us to point out that, despite the abundance of riches by which Providence has blessed it for the good of its peoples, all do not really enjoy so rich a treasure, and that many of its inhabitants—especially among the workers in the country and in the cities—continue to live in a sorry plight.

Such deplorable living conditions, which obviously endanger the general prosperity of these countries and their development, have necessarily and inevitably repercussions on the spiritual life of this numerous population.

We note particularly the profound and rapid change that is taking place in the social structures of Latin America because of the intense swing toward industrialization. It is urgent that Christian thinking, so often lacking in this field, should inform and animate these changes.

SOCIAL ACTION

To this effect the active presence of the Church is needed to influence Latin America's economico-social world, directing that world by her teachings and infusing it with her spirit. Her presence must be operative in three ways: by illuminating, by educating and by acting.

A. The first task, that of illuminating, consists of spreading a knowledge of the Church's social teaching, so that the entire Catholic body will have it. This teaching is, in the words of His Holiness Pius XII, "necessary and obligatory." It is an integral part of the Gospel and of Christian morality. It must, therefore, be a part of our preaching and

be taught systematically in the seminaries, colleges and universities, the centers of Catholic Action and of Christian formation.

B. Catholics must be taught to fulfill their social obligations. That is the second task. The priest must strive intensely to form a lively and effective social awareness. Catholic Action, too, has an important role to play in this effort.

C. Christian thinking, according to Papal teachings, considers as a most important goal the elevation of the needy classes. Every follower of Christ sees in the energetic and generous pursuit of this goal not only a temporal gain, but the fulfillment of a moral duty, also.

Action is required for that end. The Catholic laity, well informed and well instructed, has its own irreplaceable function to fulfil in informing the economico-social world.

THE NATIVE POPULATION

While stressing the part of the Church in the solution of the weighty problems of social justice, we must not forget the duty of taking necessary care of the needs of indigenous populations, that is to say, of that class which, retarded in its cultural development, constitutes for Latin America, a problem of special gravity.

It is the glory of the Church to have undertaken the work of their civilization and Christianization. It is her glory to have protected them against those who would have abused them in times past. It is her glory to have implanted in them a deep religious sentiment, and she expects from it now an enduring impulse which will bring the Indian to take his honorable place in the bosom of true civilization.

Criterio (Alsina 840, Buenos Aires), Jan. 26, 1956.

Sound and Fury— Signifying Something

John P. Sisk



The controversy surrounding recent attempts to control comic-book publishers has made it easier than ever for the public to believe that the violent element in art is by its nature evil, and that ideally art would be completely non-violent. I opposed this misconception in these pages a few years ago and mean to continue the opposition here. My purpose now as then is neither to give comfort to comic-book publishers nor to obstruct those who are trying to expose the hypocrisy and pandering of vested publishing interests. I hope only to take a further step towards seeing violence in art in the best critical terms.

The place to begin then is with Thomas Hardy's statement that "art is a disproportioning of realities." One of the commonest forms this disproportioning takes is hyperbole—"excess" in the early Greek meaning, "exaggeration for emphasis" as we not too exactly call it now. Because hyperbole, both as a figure of speech and as a pervading mode of expression, is a more or less violent disproportioning of realities it is useful to look at violence in art as an aspect of hyperbole, as a manifestation of the tendency of art to be meaningfully in excess.

The principle involved is clear enough if we observe it at work in the poetry of everyday speech, for an individual's statement about impressive experience tends characteristically to be in excess of the evaluation anyone outside that experience would place upon it. This is not only because the experiencer realizes instinctively that ordinary means will not convey what he has felt, but also because he has reacted to experience in extraordinary terms. He is ultimately not kidding when he says that he feels awful, is hungry as a horse or bored stiff. Such expressions, no matter how trite they may be and no matter how much they depend upon words diffused away from more precise meanings, are indispensable colloquial equipment for communicating with oneself and others the more or less violent impact of experience.

Of course, semantic violence of this kind may be nothing more than a habitual gesture with little charge

of feeling behind it. Or it may be an attempt to give oneself or others the impression that one has experienced intensely, for to experience intensely is to be a superior being. Or it may be an attempt to create intense experience with language, for man has a basic need to feel intensely. Nevertheless, it takes its origin from the pressure of experience on consciousness, and this pressure is hard to relieve with the literalities of language. The disproportioning, distorted method of poetry is the most humanly satisfying one.

VIOLENT SPEECH AND POETRY

The average reader of poetry is not aware of the similarity between everyday speech and poetry in this respect because he does not see the extent to which tropes he has learned other names for are also hyperbolic overstatement (Wordsworth's "the Vale profound Is overflowing with the sound" is a typical example). Nor is the average reader accustomed to seeing the poem, or novel, itself as an expression in the hyperbolic mode—as an expanded figure. Yet it is often necessary to look at it as startling overstatement in terms of the "normal" expected reaction of the average sensual man, whose habit it is to yawn in the face of glory. The assault of the poetic vision can be violent in its disruption of conventional ways of seeing. The poem that results then is the poet's way of saying that he is crazy in love, scared to death, plain gone or high as a kite.

Popular fiction, drama, radio and television entertainment are just as dependent upon hyperbole as colloquial language: which is to say that in the world of popular art everything must be magnified, glorified, glamorized, heightened and spotlighted. The realities must be disproportioned, seen at a staged and basically violent remove from everyday life so that they will be more interesting and more meaningful than everyday life is to most of us.

Better work depends no less upon an intensifying disproportioning, often where it aims at being most realistic, and as with colloquial exaggeration the aim is not distortion but revelation. Ideally, in art as in caricature all distortion is in the interest of clear vision. The distortions in genuinely original work disturb the ordinary reader not so much because they are greater than

John P. Sisk, associate professor of English at Gonzaga University, Spokane, Wash., is a frequent contributor to *AMERICA* and *Commonweal*.

those in the popular work he understands (political caricature and animated cartoons, for instance, can be very distorted and abstract) but because they exist in the interest of a revelation completely strange to him.

The hyperbolic violence in great fiction, drama, poetry or painting, like most of the exaggerations in everyday speech, is not, however, coldly calculated in a rhetorician's effect-conscious sense. Like imagery in general, it is not the end of art but the mode of apprehension and the means of revelation. It is the product of a heightened state of awareness and is inseparable from the act of organizing for meaning. And violence is relative to context. It is a mistake to restrict the term to the more spectacular and bloody acts. The merest gesture in the right context and with the right staging can carry more impact than a blow with an ax.

DRUGS FOR THE RACE-HORSE

The tendency to hyperbolic excess in art involves, of course, the risk of melodrama. Melodrama, the sacrifice of subtlety and depth in the interest of a violent clarity, is the occupational hazard of the artist. It is the hyperbolic extremity to which an artistic idea can be pushed and its state of most naive intensification. Poets like Dante, Shakespeare and Milton, modern novelists like Faulkner, Greene, Mauriac and Penn Warren escape melodrama (when they do) only through the utmost discipline. Yet melodrama is a disproportioning of realities that most readers expect and understand. So good work, oddly, often bewilders by not being distorted enough.

None of this means that violence in art is beyond objection. What is objectionable is violence used as a subject—quite calculatingly “for effect”. This, I imagine, is the fault we have most in mind when we speak of comic books, novels and movies as being sensationally violent. We suspect violence for the fun of it, for the kicks, as an escape from boredom. Also, we have a right to object when the artist disproportions his realities in any way that is in excess of the needs of his subject in an effort to give it impact, attractiveness or significance it does not naturally have, as one administers drugs to an inferior race horse to give the illusion of a tremendous strength. And I think we have a right to object when the artist uses violence in search of a subject: when, using those means through which intensity of vision is obtained in good work, he blunders noisily around in the darkness.

The experience of violence itself is easily mistaken by the spiritually illiterate for contact with an ultimate reality, as are many sensational experiences that make possible what Huxley calls a “lateral” escaping from the self. So it is that what is apparently violence for the sake of violence often is really violence in search of a subject, even though the subject found may only be violence mistaken for something else. And ironically, because it is difficult to remain completely outside any activity into which the imagination must enter, the apparently cynical manipulator of symbols in popular art may himself be searching, unconsciously and blindly, for meaning, possession or vision. The correction of

this misuse of violence is not less violence but spiritual reorientation.

The assessment of violence in a particular work, however, can be extremely difficult. There may be moments of complicity in otherwise good work and moments of vision in what is otherwise complicity and pandering. In the precarious business of writing imaginatively, even on a low level of creativity, one never knows what strengths or weaknesses in himself will be discovered. Or a hypocritical moralism (“a façade for messages of more importance,” as David Riesman puts it) may trap the message hunters into premature hosannas.

In any event, the body of good literature in western civilization that is markedly non-violent is very small, and the possibilities of adding appreciably to it in the near future seem remote. The heightened awareness that produces great art can only express itself in heightened terms; the crucial issues of reality are laid bare or driven into the open in moments of crux or conflict, as we see preeminently in the hyperbole of tragedy.

All art is consciously or unconsciously staged against its times, even when it seeks to recapture the past or anticipate the future. Its disproportioning of realities is in relation to the style of its times, which itself is a disproportioning in the interest of meaning. Art is also conditioned by the more or less lusty appetites of its times, and the appetites are inseparable from the style. If we are able to see this in the very violent Elizabethan drama we should be able to see it in the modern novel or poem. We ought not to condemn in Faulkner what we piously overlook in Shakespeare.

VOICE IN A NOISY ROOM

The violence of modern art, then, ought to be seen in relation to the violent and hyperbolic display of modern life. Communicating agencies present the world to the individual in operatic magnitude. Bathing beauty contests, supermarket openings, atomic explosions, political campaigns, major league baseball scores and advertisements assault him in equally inflated terms. It is against this “normal” background of intensification that an artist must project new and fresh intensities. He is like a man trying to be heard in a noisy room.

The practical difficulty, of course, remains that of distinguishing between violence justifiably and unjustifiably present in art. Because it is such a difficulty the quantitative and categorical approaches (let there be less violence, or let certain kinds of violence be proscribed) are especially attractive. Practically speaking they may be effective, particularly for children, insofar as they point to less of a bad thing—the bad thing being not violence but its abuse. But practically speaking, too, violence as a subject in whatever quantity or category is bad for children and adults, since it is to some degree a perversion. The question whether very much of the violence that is inevitable in even good literature is advisable for children or some adults I leave to the experts, who right now seem to be in a state of voluble disagreement.

BOOKS

Nature and Grace

THE QUIET AMERICAN

By Graham Greene. Viking. 249p. \$3.50

THE LAMB

By Francois Mauriac. Farrar, Straus & Cudahy. 156p. \$3

Saigon in Vietnam is the scene of this disappointing novel by Greene. The story deals with a seedy English foreign correspondent who lives with his native mistress. He meets with a naive American, who comes on official business but is also engaged in a mysterious underground operation. The two struggle for the girl, and the American is murdered, apparently by the Communists.

This setting, as one will see, gives Greene plenty of room for the tense and spare writing for which he is justly famous. There is a superb description of an expedition behind the Communist lines. The general atmosphere of hopelessness in the French position is movingly caught.

But the tone of the book is needlessly and depressingly unwholesome. Mr. Greene has as a rule been a little hipped on the subject of sex, but his last three novels (*The Power and the Glory*, *The Heart of the Matter*, *The End of the Affair*) manifested a control in treatment, mainly because there were spiritual values and positions that served as a sort of check-rein on the purely sensual.

In this novel, Greene has abandoned—at least for the time—any such religious overtones. The result is that the passages dealing with sex are much more pervasive and do not fit into a higher scheme. I feel that Greene will always have difficulty in controlling this subject matter as long as he writes what we may call purely secular books. His salvation as a writer would seem to depend largely on his sticking to themes with a definite religious element.

Further, one begins to entertain doubts about Greene's competence to comment on the political complications in Vietnam. He has visited that country, but did he, in a relatively short time, come to know all the ins and outs of national and international jockeying? The suspicion grows that Greene, the superb novelist in his earlier books, has not stuck to his last, but now begins to fancy himself as political com-

mentator. It's not the first time that an expert in one field began to pontificate in another.

Besides, Greene doesn't like Americans very much. This, of course, is his privilege, but I think we may with justice ask for more than caricatures in the portrayal of them. In this musty-smelling book Greene has, to say the very least, not chosen a theme commensurate with his great talent.

If the action of God's grace is utterly lacking in *The Quiet American*, it is bountifully, though not a trifle confusingly, present in *The Lamb*.

A young Frenchman, on his way to enter a seminary, sees a couple on the station platform. He notes that they are apparently at odds. On board the train the man sits with the seminarian-to-be, who cannot resist questioning him. This has always been his—what?—vice or virtue: the feeling that everyone he meets is dependent on him in some way for salvation.

From this moment he finds himself irrevocably enmeshed in the affairs of the couple and the other members of their household. He gives up his de-

termination to be a priest, goes to live at their country home, and finds that the reason he got his "call" was, apparently, to save an orphan under the "care" of the couple. He succeeds, only to die a tragic death.

The very title gives a clue to the meaning of the book—the young man is the sacrifice needed to bring some measure of sanity and even goodness to a household that had been riddled with suspicions, veiled hatred and worse. Some of the characters have been met earlier in *A Woman of the Pharisees*, but this book can be read independently.

This is Mauriac. The tale is grim and tense, the economy of writing is magnificent. The plot evokes tremendous implications in human conduct, but it is hardly reading for the idle hour. One has to grapple with Mauriac much in the same way as that author does with his characters. But here, perhaps more clearly than in most of his recent novels, one can discern the element of God's grace in the working out of tangled human situations.

HAROLD C. GARDINER

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Comments on Liquidations

20 JULY

By Constantine FitzGibbon. Norton. 273p. \$3.75

Most people will still remember the unsuccessful attempt on Hitler's life by Colonel Von Stauffenberg on July 20, 1944. But very few have ever understood the implications of this event and learned about the resistance movement on behalf of which Stauffenberg acted. It is of more than historical interest to study the political undercurrents which existed in the seemingly homogenous Germany of Hitler.

Mr. FitzGibbon is highly qualified to give an account of July 20 and its background. A talented writer, he did extensive research on the German General Staff while in the British army, and followed it up in subsequent years. He admits that he is not a historian, but he has used all available sources and through a bibliography offers the reader a chance to verify the facts and data he produces.

What gives his book its true flavor, however, is its power of empathy: FitzGibbon really loves and admires the heroes, and foremost Stauffenberg, and has the gift to present genuine human beings with their strengths and their weaknesses, their hopes and despairs. His enthusiasm goes so far that he considers July 20 "in some ways, the most remarkable incident of our generation." He feels that in an era of mass movements and ideologies it is extremely rare that men act, and are willing to sacrifice their lives, out of a sense of personal responsibility as individuals.

Mr. FitzGibbon's book makes worthwhile reading but also raises quite a number of doubts in the reader's mind. Why did so many of these men who finally decided to eliminate Hitler at the risk of their lives become Nazis in the first place? Why did they delay their attempt at assassination until the war took a turn for the worse?

Furthermore, can one speak of a resistance movement, or was this not a small clique of high-ranking officers and members of the nobility with two or three additional former Social Democrats? Were their plans for the future Germany not rather romantic? Were the Allies, whom FitzGibbon accuses of disregarding the German resistance, not right in refusing to give too much

weight to the conspiracy of these men, however admirable their courage and idealism were?

Many of the conspirators were deeply religious. Their contact with Catholic and Protestant leaders were rather close. Bishop (later Cardinal) Konrad von Preysing of Berlin, according to our author, "has said that he honoured Stauffenberg's motives: nor did he regard himself as justified in attempting to restrain him on theological grounds." The Catholic and Protestant attitudes toward tyrannicide are carefully analyzed on pp. 150-153.

RUDOLPH E. MORRIS

THE PERMANENT PURGE

By Zbigniew K. Brzezinski. Harvard. 248p. \$4.75

This little volume is a valuable study of an important feature of the Soviet system. It makes no pretense of being a spectacular exposé of the horrors of past purges, but is rather a theoretical study of the essential part the purge plays in consolidating power, reshuffling the leaders and reconstructing the social substratum after a cataclysm like World War II.

In sober fact, the purge has been an indispensable element of Communist party control from the beginning, and though it has shown varying degrees of intensity, it is an ever present reality. That, at least, is the author's thesis and the meaning of the term "permanent purge."

It is definitely not the book to cuddle up with on a dull evening, for it is rather undiluted political theory. But it is a reasonable interpretation of Soviet reality. Lenin wrote the theory of this system of government by terror, but scarcely had the opportunity to employ it as a developed practice. Stalin worked out the details and put them to the trial. He consolidated his position and liquidated his opposition by means of the purge of Old Bolsheviks. He purged the social elements that were slow in following him, such as the kulaks. He purged the elite of the party to forestall any ferment of opposition, and finally he unleashed the bloody purge of 1938 to make every man suspicious of every other and thus incapable of uniting to oppose. He then calmly purged the purgers.

If the rule by purge was somewhat suspended during the war, it was perhaps its memory that kept the majority loyal. Postwar years saw it at work again, and it has survived its great

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E. MORRIS

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prophet to be the weapon chosen by his successors for the duel that killed Beria and put down Malenkov. Its workings are not now so obvious as when firing squads spelled it out in blood, but statistics of ever changing cadres of party workers that often show a turnover of more than 50 per cent within a year prove that government by strong-arm removal of competition goes on.

MAURICE F. MEYERS

War - Old and New

H.M.S. ULYSSES

By Alistair MacLean. Doubleday. 316p. \$3.95

This first novel by a young Scotsman is a gripping tale, full of sound and fury. The light cruiser *H.M.S. Ulysses* is ordered out of Scapa Flow by the Admiralty to shepherd an Anglo-American convoy on the suicidal Murmansk run, despite the testimony of the admiral, the ship's captain and the senior medical officer that the physical condition of her officers and crew is so low as to endanger the safety of the ship. Fatigue, overexposure and tuberculosis have reduced efficiency and morale to rock bottom, and the *Ulysses* herself, though new at the outset of World War II, has become battered and old from long service above the Arctic Circle.

Thus is the stage set for the hectic six days and nights which follow as the *Ulysses*, with the admiral aboard, leads a task force of four aircraft carriers, one cruiser and seven escort vessels to the rendezvous point north of Iceland. Trouble rides with them from the start. The task force runs into a storm of such intensity that the flight deck of one of the carriers is torn loose and bent back in the shape of a U. Ships founder and men are lost overboard. Nazi U-boats and aircraft haunt them constantly, taking their deadly toll.

Nevertheless, the rendezvous is made and the convoy of 32 ships heads for Murmansk. The weather never lets up, and the convoy—now pinpointed by the enemy—is under constant attack. One by one its ships are picked off, until finally the *Ulysses* herself is sunk by an explosion in her magazine while engaging a Nazi cruiser. In the end five ships reach port.

Mr. MacLean, a veteran of five years service with the Royal Navy, obviously knows his milieu and the technical details of his book are accurate and realistic. This dialog is excellent and his



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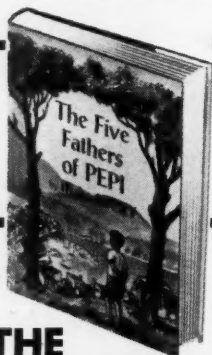
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characterization unusually expert for a first novel. Particularly memorable is the *Ulysses'* skipper, Captain Vallery, who stands four-square at the heart of the book, and whose courage, tempered with a rare humanity, is felt throughout the ship. Balanced against these merits is the author's unfortunate leaning toward over-dramatization. Crisis piles upon crisis in breathless succession.

Mr. MacLean is a man who loves an adjective and much of his book is badly overwritten. His superlatives become meaningless and lose their impact upon the reader. However, those who like their action fast and furious will be willing to overlook these shortcomings. *H.M.S. Ulysses* has much to recommend it and if Mr. MacLean can learn restraint, he should become a capable novelist.

JOHN M. CONNOLE

THE HORSE SOLDIERS

By Harold Sinclair. Harper. 336p. \$3.95

What Gen. Ulysses S. Grant described as "one of the most brilliant cavalry exploits of the war"—a dash by an undersized Union cavalry brigade commanded by Col. Benjamin H. Grierson through the heart of Mississippi—is the concern of this uncommonly good historical novel. And in this book, the emphasis properly rests on the historical, for the author cleaves assiduously to the facts and steers clear of the swash-buckling, straining-bodice elements so often associated with this category of literature. The plot has been supplied by history. Mr. Sinclair, who has changed the names of the participants, provides the characterization by using his imagination as to what officers and men might have said in those 17 days of 1863.

The actual purpose of Grierson's—here it is Col. Jack Marlowe's—raid was to cut the main east-west railroad, a Confederate supply artery leading to besieged Vicksburg. If done swiftly and accompanied by the requisite feints and diversions, such a bold stroke could succeed. The trick would be to bring the exhausted horses and riders back to the Union lines. To all appearances the proposed array had the markings of another Balaklava, only this time there would be, not 600 British, but 1,700 Illinois and Iowa cavalymen. Marlowe's decision, however, was to continue south after breaking the rail line and head for Baton Rouge, then in Union hands.

The Horse Soldiers is the dramatic epic of that 600-mile ride from La

Grange, Tennessee, through Mississippi mud and sun. It follows Marlowe and his aides in the main, but with side glimpses of parts played by others like Major Keller, the surgeon, and Private Murphy, who was blown into eternity as he rammed the engine, *Pride of Meridian*, into its ammunition cars. Suspense mounts with each hour in the saddle as the raiders skirmish, bluff, push on to their objective and try to evade pursuers in a rail-twisting, bridge-burning forced ride. The few parenthetical pas-



sages provided show how the Confederate forces blundered, miscalculated and were unlucky in their efforts to trap the marauders.

Wars aren't fought like this any more—neither are there many such satisfying re-creations of particular episodes as this book.

GEORGE A. WOODS

GARLIC FOR PEGASUS

By Wilfred P. Schoenberg, S.J. Newman. 214p. \$3.50

There has rarely been a religious whose life was so dramatic as that of Bro. Benedict de Goes. *Garlic for Pegasus* tells of the supreme adventure that closed Bro. Benedict's life, and of the lesser adventures that preceded.

In the 16th century the world was being laid open to Europe's astonished eyes. Hardly a year passed but an explorer entered yet another vast tract of the globe's surface. One of the problems that still baffled geographers at the end of that century was the location of Cathay. Marco Polo had described Cathay in great detail. The Renaissance explorers had found China, indeed, but not a trace of Cathay. Were the two lands one and the same? Some said yes, some said no. Brother de Goes answered the question for all time in dramatic fashion.

It took this stubborn lay-brother three years to cross over on foot the Roof of the World, the Himalayas, now with one caravan, now with another. Fr. Schoenberg's account of this trip is based, vividly and accurately, on first-hand sources. The reader will find

it hard to put down in mid-reading the account of such a feat, since, in our 20th century, the only parallel to this hike over the Himalayas would be a voyage to Mars. Teen-agers will find here a taste of wild adventure. Settled adults will breathe again the thin air of the peaks of excitement.

How did a sailor end up in a religious community, especially when the sailor was faced with opportunities of wealth in India that just waited for his plucking? How then did this sailor-become-religious get the amazing order from his superior to set out across the Tibetan wastes? All Europe knew of Bro. Benedict's venture, and waited in suspense to see what he would report. *Garlic for Pegasus* presents in bright highlight the stages of that journey and its climax.

Once in a while the critic is distracted from his reading by such overextended phrases as "lion-skulking jungles," or such colloquialisms as "nifty" and "mighty handy." The epilog seemed to this reader futile. But the only word befitting alike Fr. Schoenberg's book and Bro. Benedict's deed is "dramatic." EUGENE K. CULHANE

REV. HAROLD C. GARDINER, S.J., is literary editor of AMERICA.

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REV. MAURICE F. MYERS, S.J., is a member of the Russian Center at Fordham University.

GEORGE A. WOODS, a Fordham graduate, contributes regular reviews to *Books on Trial*.

AMBASSADOR EXTRAORDINARY

By Alden Hatch. Henry Holt. 254p. \$3.75

This biography of Clare Booth Luce, our Ambassador to Italy, is a fast-moving, highly readable disappointment. The story itself is so inherently interesting and the accomplishments of the lady so extraordinary that the book is worth attention. But it is regrettable that it contains so few insights into Mrs. Luce's personality and motivation. The author even hints at the untold story when he notes in one place that she "arouses an almost pathological antipathy in many" and in another that she captures the love of her friends.

Mrs. Luce has had as full a life as any woman today. Her childhood in a broken home included a short stint on the stage and four years in a Long Island boarding school. She brought a sharp mind, a sharp tongue and a striking beauty into New York society, where she caught the eye of George Tuttle Brokaw, a wealthy bachelor. Their marriage ended in divorce six years later, with a \$425,000 settlement for Clare. In 1930 her comment "What I need is a job" triggered a skyrocket career that made her editorial writer for *Vogue* and *Vanity Fair*, author of

best-sellers, wife of Henry Luce, foreign correspondent, U. S. Congresswoman, American Ambassador to Italy. The chapter on Mrs. Luce's conversion merely sketches her instruction under Bishop Fulton J. Sheen after her daughter's death had led her to despair. There is no hint of the intellectual Odyssey and cooperation with grace described by Mrs. Luce in her autobiographical articles published in 1947.

The author has no doubt accomplished what he set out to do: write a popular, easy-to-read account of a current celebrity. JOSEPH SMALL

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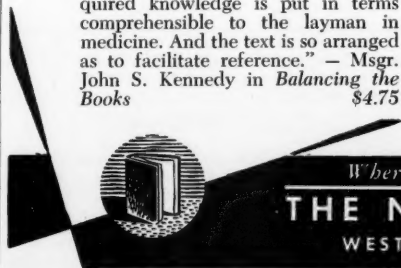
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THE WORD

And Jesus took the loaves, and gave thanks, and distributed them to the company, and a share of the fishes, too, as much as they had a mind for (John 6:10-11; Gospel for Laetare Sunday).

Holy Mother Church, even and ever like her peerless bridegroom, the Lord Christ, is not without her paradoxes. She (and perhaps, in the deepest sense, she alone) indomitably preaches the sublimity of marriage and indefatigably exalts the religious state with its vow of perpetual chastity. She throws all the very considerable weight of her imperatives as an obstacle in the path of sin that might be committed, and then instantly forgives sin when it has been repented of. Mother Church annually decrees the Lenten season of real and actual self-denial, and shortly thereafter — *within a little month* — she celebrates the joyful Sunday of the Rose, when priests come to the Holy Sacrifice in robes of a gay and tender color.

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Mother Church, you see, is always exceedingly wise, she contents herself with repeating, from generation to generation, and sometimes without any

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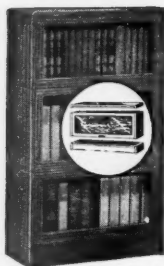
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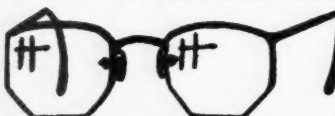


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particular explanation, the unfathomable wisdom of Christ the Incarnate Word of God. Thus, in our present case: *Again, when you fast, do not show it by gloomy looks, as the hypocrites do.*

One would think that an empty and growling stomach might be some little cause for gloomy looks. "Nonsense," says our splendid Lord stoutly, to be faithfully echoed by His bride, the Church. "When you feel the pangs of voluntary hunger, smile, be rather specially chipper and cheerful."

The basic principle to be noted in all this puzzling paradox is an impressive truth which is sometimes not really grasped by that earnest, honest Catholic layman who is not only willing to deny himself, but who would genuinely like to deny himself in the exact way or style recommended by Christ his Lord. That truth is that habitual cheerfulness is neither a biological accident nor a trick of temperament, but an authentic human and emphatically Christian virtue.

But the whole point about any true virtue is that it can be practised; in other words, that the commended and commendable behavior in question actually lies within the range and under the control of the human will — especially the human will aided, abetted and auxiliariated by supernatural grace.

The miraculous multiplication of loaves and fish in the wilderness is symbolic of the Eucharist, of course. Essentially, the Holy Eucharist is food, and food essentially means strength. Holy Communion, perseveringly received, will make a sinful man a good man, will make a good man a better man, will make a better man a man of authentic self-denial. And Holy Communion can make a man of real self-denial a fellow of most engaging cheerfulness. In this nourishing light and on this light Nourishment, it really becomes true that a man may smile and smile, and be quite hungry.

VINCENT P. MCCORRY, S.J.

THEATRE

SOMEONE WAITING. It was believed among the ancient Chinese that the ultimate stroke of vengeance was for a man who had been wronged to commit suicide on the doorstep of his enemy. Emlyn Williams, author of the newest play at the Golden, has tailored the idea to be more satisfying to the

more positive mentality of the West. The custom was probably more attractive in native dress.

The leading character is an Englishman whose son has been hanged for a crime he did not commit. The father determines to discover the real murderer and avenge his son's death. His method is a steadily applied and gradually stepped up psychological pressure, and the result is a drama that, while seldom exciting, is consistently interesting. The suspense rises continuously until seconds before the last curtain.

While the substitution of personal vengeance for the inadequacy of the law will not appeal to most of us as a working moral concept, Mr. Williams, adept craftsman that he is, has made the avenger's quarry unattractive in every aspect except sartorially. He is vain, arrogant, hypocritical and lecherous, and one is inclined to say he deserved his fate.

Leo G. Carroll and Jessie Royce Landis have leading roles, and they are ably supported by Howard St. John and Robert Hardy. Allan Davis directed and Ben Edwards designed the setting. Eddie Rich was producer.

UNCLE VANYA, presented at the 4th Street Theatre, by David Ross, is the third production in a cycle of Chekhov that began with *Three Sisters*, continued with *The Cherry Orchard* and is now represented by *Uncle V.* Your observer, through no one's fault but his own, didn't see the opening production. He is hoping that Mr. Ross will favor laggards with a post-cycle showing of *Three Sisters*.

Mr. Ross directed his production, which is played on a round stage, and Zvi Geyra designed the setting. The ingenuity of the back-stage people in changing scenery between acts is a temptation to eschew the intermission Chesterfield that many in the audience cannot resist.

Chekhov drama is for the most part a slow-motion squirrel cage in which the characters sit around feeling sorry for themselves. *Uncle Vanya* follows the usual pattern, only it is enlivened with more extrovert humor, in one scene descending almost to low comedy. The 4th Street production is performed by a distinguished company that includes Franchot Tone, Signe Hasso, George Voscovec and Clarence Derwent. Such a happy marriage of fine drama and excellent acting is an event we are not often privileged to see.

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FILMS

ALL THAT HEAVEN ALLOWS (*Universal*). The *Magnificent Obsession* was an elegantly produced Technicolor mish-mash of sentimental uplift and romance between an older woman and a younger man, starring Jane Wyman and Rock Hudson, and it was a notable box-office success. By film-makers' logic the obvious thing to do is to repeat the formula.

In *All That Heaven Allows* Miss Wyman is a trim and wealthy widow with two grown children who falls in love with the son of her one-time gardener. It would not be fair to call the young man in question (Hudson, naturally) a gardener. Orchardist and landscape architect is a more accurate description. He is nevertheless socially unacceptable to the heroine's family and the country-club set to which she belongs and, to make matters worse, he harbors strongly felt, if somewhat unclear convictions about how to stop worrying and how to achieve a good life, which further offend their material-success-centered conventions.

Snobbery breaks loose with a vengeance when the heroine announces her plans to remarry. But the polite beastliness of family and friends (the picture gives no indication that the age difference figured at all in the opposition to the match) is hardly enough to keep the lovers apart for the full ninety minutes. [L of D: A-II]

THE LAST HUNT (*MGM*) introduces in large quantity an animal rarely seen on screen or off: the American buffalo. The occasion for this zoologically interesting display is a large scale, color-and-CinemaScope western in the off-beat or unglamorized style which is currently having quite a vogue.

Based on a semi-bestseller by Milton Lott, the film is concerned with a buffalo hunt in the 1880's when the beast, once found by the million on the American prairies, had almost become extinct. Much of it was photographed in Custer National Park, South Dakota.

The realistic approach is noticeable in such matters as dress (the men wear faded dungarees and apparently do not pack razors), Indian customs (a prominently featured Sioux maiden—Debra Paget—looks neither well groomed nor made-up and has only an elementary moral sense) and barroom brawls

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(which have a vicious authenticity far removed from the usual carefully diagrammed exercise in furniture smashing).

When it comes to a villain, however, the picture trots out a lustful, blood-thirsty, unmitigated scoundrel (Robert Taylor) who would be quite at home, though just as incredible, in a simple-minded old-fashioned "oater." In addition to killing redskins and animals for the love of killing and making improper advances to the Indian girl, Taylor murders one partner, a garrulous, one-legged buffalo skinner (Lloyd Nolan), and, except that a poetically just fate overtakes him, would have murdered the other (played by Stewart Granger with the suspicion of an Irish brogue which usually overtakes English actors when they attempt to play Americans).

The story in any case is not very interesting but the buffalo stampedes and the semi-documentary aspects of the hunt are. [L of D: B]

THE BENNY GOODMAN STORY (*Universal*). In addition to featuring self-consciously wholesome romances, screen biographies of jazz musicians are invariably concerned with the hero's struggle to develop a new musical style despite the disinterest of the public and the opposition of the entrenched musical "hacks" for whose arrangements the hero has nothing but contempt.

The romance in *The Benny Goodman Story* is furnished by a society girl named Alice Hammond (Donna Reed) who is, to begin with, a long hair. Under the influence of the man she is interested in, however, she soon learns to distinguish between good jazz and bad jazz according to his standards. It is a distinction I confess myself unable to make. For devotees the film offers a generous and apparently admirably selected and performed cross-section of the musical high-lights of Goodman's career, featuring a veritable who's who of the jazz world playing themselves.

Storywise the movie—written and directed by Valentine Davies—offers a pleasant variation on the typical American success saga in addition to its romance. This latter is written and played (TV's Steve Allen is an ingratiating Benny Goodman) with considerable charm in individual sequences. Altogether, though, the courtship is unconscionably lengthy considering that obstacles were almost non-existent. The explanation, scrupulously avoided by the film, is that Mrs. Goodman was previously married and divorced.

[L of D: A-I]

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